1: Burrows--52 (1947-48) Woleaians
116, 552, 501, 782 Ifalik

"Sailing canoes and large paddling canoes are given the names of tracts of land. Sarfert recorded an additional point, that these are the tracts on which grew the breadfruit tree that furnished the timber for the boat. Though I was not told this in detail, it fits what was told. The name of the sailing canoe built for Tom during our stay is Melegubwol, after a breadfruit grove just inland from the canoe-house where the vessel was built. Asked whether these names are supposed to have power to bring a canoe safe home from overseas, Tom said they are. Although he was sometimes over-eager to give an affirmative answer, this one is supported by a similar idea in a prayer, intoned to the god Soupalele when a canoe is casting off for an overseas voyage:

Lay the anchor in the woods!
Lay the anchor in the woods,
O Soupalele!
Put my anchor in a huge tree in the interior!
Right in the middle,
The very middle of the land.
When my canoe goes,
Let me return to this land!"

2: Damm et al. --133-135 (1909) 1938 Woleaians
116, 501, 552 Aurupik

The canoe (uă) is a wooden boat of the typical Central Carolinian form. The various types have particular names; for example, Sarfert went in a maiwŏle to Uău in the atoll. There is a very small number of them today; on the largest island there were three big sailing canoes, and seven small ones, on the second island there was one small craft. Lütke and his companion von Kittlitz noticed "many boats on the beach" formerly. [CS: Omission of the names for the various parts of the canoe, pages 134-135).

4: Krämer--97
116, 552, 396

(1909) 1937

Wolesians
Lamotrek

The name of the boat is chosen after the tree whose trunk was used, or the land on which the tree stood.

28: Spiro--6 [5] (1947-48) 1949 Woleaians
116, 552 Ifalik

"Each homestead is named and the natives, down to the small children, when informing you of their movements, say that they are going to Rapevelu, or Alingliu, not to see Maroligar or Taroman."